12: Murphy E-5 (1952-1953) 1960
SQ13 Mundurucu SQ13

614 expected to show warmth, support, and hospitality to each other; they are "brothers" and are expected to act accordingly. These obligations are discharged when a Mundurucú is called upon to do so. He seldom meets more than a few of his clan fellows in the course of everyday life, however, and the opportunity for the exercise of expected behavior toward any large number of fellow clansmen rarely arises. This follows from the results of matrilocality and also from the contemporary rarity of gatherings involving people of several villages. The latter factor is of [619] some importance, for multivillage participation in warfare and ceremony was the distinguishing feature of Mundurucú tribal integration in times past.

611 622 The patrilineal principle of descent has contemporary significance beyond the inheritance of clan membership. Chieftaincy is ideally transmitted in the male line; the eldest son of the chief is considered the appropriate heir, but the office may also be passed to a brother or a younger son. In order to accommodate patrilineal inheritance to the continuity of village leadership, the sons of village chiefs are generally exempt from the matrilocal rule. Also, 611 shamanistic power is believed to be inherent in certain 756 people from birth and is inherited only through the father. Whole family lines are recognized as shamans, whether or not they actually practice the art.

428 768 Shamanism and chieftaincy are the only important inheritable offices. All portable personal property is destroyed on the death of the owner. Houses, which are abandoned every ten years, are not inherited, and there is no private or group property in land.

MARRIAGE

584 Entry into a marital compact is an extremely simple affair among the Mundurucú. A young man in search of a mate